

**Author: Bruce Fetzer**

**Date: 2012-05-29**

**Category: Oral History**

**Interview Date: May 29, 2012, 10:00 AM to Noon**

**Place: Memorial Trust Offices, Schoolcraft, Michigan**

**Interviewee: Bruce Fetzer**

**Interviewer: Larry Massie**

**Attendees: Bruce Fetzer, Larry Massie, Tom Beaver (by phone).**

**Topic: John Fetzer's Spiritual Search**

**Draft: July 18, 2012**

**Edited: November 29, 2017**

Larry It's May 29th. This is Larry Massie talking to Bruce Fetzer, with Tom Beaver on the phone. We're here in Vicksburg in his office, and this is another session concerning the channelings that Jim Gordon did back in the 1980's. I'd like to start.

Because we're going to have a lot of references to Archangel Michael, just for the record, Bruce, would you give me your opinion of the importance of Archangel Michael and what he is. Because some people aren't going to know this.

Bruce Yes, this actually plays into my conversation with Jim Gordon. I'll start with your question, because some of the questions I asked Jim Gordon were: Who are the Masters of Inner Light? Who are the White Brotherhood? What were their roles? What is their composition? And How do they interrelate to John Fetzer and the Institute?

There's a very important channeling that we went through quickly before, but I would draw our attention back to a map that was laid out, the channeling of April 25, 1982. In that channeling, it's about ten pages long, it actually has a map that should be scanned and be made part of this oral history. That map has a six-pointed star on it. It talks about the functions of each of those. So, the basic answer is: there are two different groups. There are the Masters of Inner Light which concern themselves with (let's see if we get this right) the spiritual flow, and represents Sound and Light; the purpose is to evolve the spiritual liberation of the planet. That's the Masters of Inner Light.

Then the White Brotherhood is dealing with the evolution of the planet and humanity. Archangel Michael was one of the dudes in the White Brotherhood. Did Jim introduce John to Archangel Michael? Or had John been working with Archangel Michael? Jim's direct answer to that was that Archangel Michael had been working with John since 1962, *but that John was not aware of Archangel Michael working with him.* It turns out that 1962 is when John actually incorporated the Fetzer Foundation, which became the Institute. John set it up at that time, and actually crafted a purpose for it; Jim said that was inspired by

Archangel Michael, which is why when Mike Gergely presented the symbol of Archangel Michael to John, John instantly recognized it and asked for John to bring Jim up to work with John.

Larry Had he been dreaming it or something, seeing that symbol in his dreams?

Bruce That's a question that should be directly asked of Jim.

Tom That's what Jim told you, Larry, in your last interview with Jim.

Larry Right.

Bruce Yes, I had an interview with Jim on May 21, 2012, and I asked him directly about Archangel Michael's working with John. Jim said he'd been working since 1962, but saw the symbol for the first time in '81, I think, when that symbol was presented. That could be corrected historically. Jim started working directly with John and Archangel Michael, and many references of channelings from Archangel Michael, very important ones; there's even a memo later today, in which John talks specifically about a channeling that is of paramount importance from Archangel Michael. So John firmly believed that Michael was very, very important.

Larry Now the symbol was on the cover of this material. That's what I understand. Is that what you get, too, Tom?

Tom Yes. Bruce probably has the AMPRA materials, do you Bruce?

Larry Yes.

Bruce This symbol actually should be scanned as part of the session as well, so we know exactly the symbol we're talking about, and also the star chart from April 29. Those two things should be scanned so there's a good reference to it (Ed. Note: they have been added at the end of this document). Basically this channeling of April talks about the different constituency and purpose of those councils. Do you have a follow-up question about that?

Larry It's still a little bit unclear in my mind about Archangel Michael. What is he?

Bruce This is from memory. The problem is, we actually did a Trust retreat. Tom, you remember that? We went to Gilchrist. We actually had some published materials that we brought in about that, and we have minutes from that meeting. I would rather go back to that retreat, and put those materials as part of the record, than to try to reconstitute that. That meeting was about 15 years ago, wasn't it Tom?

Tom Yes.

Bruce I could find that. But that is important, because we went through some materials and we asked specifically about what is Archangel Michael's role. The channelings are very clear about Michael's working with the Institute.

Larry Okay.

Bruce But your question is broader than that.

Larry Right.

Bruce What is his cosmological purpose?

Larry Exactly.

Bruce We actually have a publication. There's a book on Archangel Michael with all the references.

Larry If I'm remembering right, there was another archangel.

Bruce Gabriel.

Larry Gabriel. But the appearance of Archangel Michael signifies the dawning of the Age of Aquarius, is that right?

Bruce This is from back 15 years ago, but in general the evolution of the planet goes through these spirals. We're at one of those inflection points, where there's a handoff between Gabriel and Michael; that part of what the Institute's purpose was is to help to foster that transition. Gabriel was the archangel that represented change through destruction and Michael represented change through transformation.

One of the examples that Jim cited, and again this is 15 years ago, was that in the past, wars were very destructive. Now we're moving into a period where wars are more surgical. Who could have known that 15 years ago? Now we have Desert Storm, we have precision bombing, bombs going down a vent shaft and only blowing up the bad guys and not the whole block. Back in World War II, they'd carpet bomb whole cities and millions of people would be killed.

Another example that Jim gave is in medicine: The old ways of curing were to attack the symptoms, suppress the symptoms and attack the disease; whereas the new ways of healing are going to be strengthening the immune system and creating early energy diagnoses, and that's coming about, too. You have targeted drug therapies that don't operate systemically, that only go to the affected area. Jim made these predictions and it is happening that way; this transition's happening. What the channelings also say is that we are working with the Institute and others to help foster this change; so that's the other thing - that the Institute—

we can't be egoic enough to say, The world depends on us. If we don't respond to this, then someone else is going to be called to do it. It's not an elitist organization in that respect. That's in general what I recall from 15 years ago. Tom, do you have any other insights? I think it's pretty accurate.

Tom No, I think that's pretty good in general. I've heard Jim give this talk many, many times with ILM and it seemed like when he was talking it was about the 90's. There was the hope in the 90's, particularly after the first Gulf War, that wars would end, and there would be this new world order that would include the dawn of, or be part of the dawn of, this new age. I'm not sure what kind of talk Jim would give on it today, if he would still be in that mode.

In ILM, after 9-11, he would say, The choice is made, and the choice was to go back to more change through destruction. Humanity took a pass on this change through change opportunity, at least for now, and that the fundamentalist religious people of the various sects of the world were sort of coming to the fore and doing battle instead. He may have a more pessimistic, a less optimistic view of that now, Bruce, than he did in, say, 'the 80's and 90's.

Bruce Right. I have one book and this is from that. It's a book on Archangel Michael. There's also another hardcover one. These are some printed references about who Archangel Michael was and what his role is.

Larry Could you give the author of that on the record?

Bruce The author is Lois Schroff and it's Newlight Books.

Tom In the Kabbalistic traditions, Larry, there are four archangels;—Jewish mystical tradition says there are four archangels and they sort of cycle through, as Bruce says. Each is in charge of an age, and then things rotate through, and Michael is in charge of this coming "new age."

Bruce There's also a group in Switzerland with the Rudolph Steiner association. They spawned Waldorf Schools sustainable agriculture, and other initiatives.

Larry Okay.

Bruce But that is our next step that has to be added to this project.

Tom Bruce, can I go back to your comment about this chart? It's April 29, '82. Is that where the chart is in the—?

Bruce Yes, April 29th.

Tom Okay, April 29th, '82. Let me see. It was February 9, 1983, that the first mention of the Masters of Inner Light came into the channelings. What I thought when I

went through the channelings was, I saw that chart as sort of a culmination of the hierarchy level that Jim had been talking about. Because I think it's all hierarchy stuff in that detailed chart, wouldn't you say?

Bruce Yes, absolutely. So let's go through the rest of my conversation with Jim because I think you're drawing on my next question.

Tom Okay. It's a hexagram, where at each of the six points is a hexagram; it's a hexagram of six hexagrams. So there are 36 points. At each point is a name: some of the names are the Great White Brotherhood members, some are the Monday Night Group members. Even the Coptics' John Davis is at one of the points, if I recall (and of course Jim Gordon originally came to Kalamazoo to find John Davis and deliver a psychically-received message to *him*). So this April, 1982 chart is definitely Hierarchy stuff.

Bruce (Ed. Note: Bruce also asked Jim:) How do you read the current spiritual impulse with the Institute? And how does it compare to what it was 20 years ago? It is an interesting question. But the answer is that, the call that John originally responded to was from Hierarchy. Then he went into the distinction between the Masters of Inner Light and the White Brotherhood. Jim's view was (and we need to get it from him directly) that the Institute went more with the evolution of the planet, that ILM went with the Sound and Light path, and that ILM teaches, initiation and meditation.

Jim said to me that Archangel Michael is still grounded in the building and gave specific suggestions on how to actually bring that forward more, mostly through meditation. He referenced the lotus meditation that ILM actually has on its website. You probably edited it down.

It turned out that I happened to have that Meditation of the Heart in my briefcase for another project and I pulled it out; and Jim said, Oh my gosh, that's the one he typed. This is Jim's originally typed master; it's the Masters of the Heart meditation. Jim asked for a copy of this, because he didn't have this anymore. I don't have to reference this in any oral history, but this is an important piece.

Tom Actually, in one of the ILM books, The Knowing of God, there is that Meditation of the Heart. Even though Jim taught that, and his talks turned into those ILM books, he's never read the books, so he could have not even known that himself; but that meditation is in one of those first three ILM books,—specifically in The Knowing of God.

Bruce Right. So, that's how he viewed that. Then I asked his opinion about Fetzer Franklin: Is it close to John's spiritual science mission? Or is it close to Archangel Michael's science mission? But we didn't touch too keenly on that. We didn't have time to get into everything that it was doing, so it wasn't a fair question. Then the next question (Ed. Note: that Bruce asked Jim) is: What is the

significance of channel materials today? And this is a very important question: Does it have the original, is it still literally important today? Jim said that the main point of the channelings was to help John move forward in establishing the Institute. He said it's very clear that it's up to the Institute to make choices, which it's doing and moving forward. His observation was based upon my briefing that the Institute is very engaged in action in the world and serving very important purposes; the channelings are historically important from the standpoint of what John believed, as well as what our understanding of the call is. I think this work is very important, but it's also very important to state that John was not trying to establish a religion, and we shouldn't take these materials on a literal basis. It should be an inspiration for us to individually engage our past. The next question I asked Jim was: Does he have the original tapes? That would be an important part of the historical record. It would be more important to have the tapes than even the typed transcriptions for historical accuracy. He said he'll look for them. I also mentioned they should be played every 15 years, until they start to degrade. He said, You guys can have them and maintain them.

Larry Can I ask you a question concerning what you said?

Bruce Yes.

Larry Now, by the importance of these channelings, are you saying that this helped John realize that what he had already wanted to do was okay, in a divine sort of way, that it gave him a backing?

Bruce John had this conviction, and what it did was give him the confidence to move forward. John had a lot of doubt about whether he was on the right track.

Larry Okay.

Bruce He was looking for validation, and Jim said the channelings helped to give him the courage to move forward. He was struggling with the sale of his businesses, he was struggling with health issues, personnel problems, all these things. Starting a brand new career in his 80's was very challenging for him. He was just looking for—

Larry Validation.

Bruce Confirmation. Jim said that the essence of the channelings is the call, and the call is not a religion. It's a practice. That's why this work is important. It's important to document, at least from John's perspective, what he felt the founding purpose was, and get it as historically accurate as possible. Okay? So, those are the questions, and we should directly ask Jim some of these again in followup. All right?

Tom Sounds good.

Bruce Okay, Tom. It's your meeting.

Tom What I'll do, Bruce, is start going through these again, and when I ask you to comment, then I'll wait for you to tell me you're finished, and then we'll move on.

Bruce Okay.

Tom All right. If I have this correctly, I think we're at the July 12, 1983.

Bruce Yes, correct.

Tom This is channeling Cato who is a member of this higher council, the Masters of Inner Light.

Bruce Let me back you up. On the July 10<sup>th</sup> channeling I made a comment when the tape was off last time, that this is the message at the Coptic Convention in Albion. I was there with John. We were sitting together, and I drove him there. Jim started his talk, and then said, "Oh no, here they come." Then he proceeded to give a message. Then he left and went out in the hall and was crying, and John left right away, and I followed him, and John consoled him, put him arm around him, and said everything's going to be fine.

Larry Who was coming? "Oh no, here they come."

Bruce Jim would often do this; he would start a talk, he had a prepared talk, and then his masters or guides would come in and say, "Deliver this message."

Larry Why would that make him cry?

Bruce Because it was the experience of pure love. It was an experience that enveloped him.

Larry Okay.

Bruce It was scary for him to be vulnerable in front of a group. I don't know. Tom, you've seen him talk a hundred times, so what's your impression?

Tom I would just add that in the next channeling, two days later, he brings in for the first time this higher group, the Masters of Inner Light; he begins talking about the Sound—Sound and Light, this higher path. Even though he hadn't gone to Egypt yet, not for another year. But I think this is the first appearance that we have record of where this higher group comes in. Jim is crying tears of joy, I would say, but not tears of sorrow when he's overwhelmed. I've seen this happen many times in ILM's own meetings.

Bruce But that's an important part of that record: That meeting was typical - that's just the way it worked. It started the bond between Jim and John. Okay, July 12th.

Tom It fits right in, Bruce. I'm glad you backtracked to that one, because for the first time Jim started talking about a spiritual board *and* the physical board, the channelings with "Cato and a high master." He's starting to bring in this higher group of Masters of Inner Light. Bruce, there's a cover memo from John.

Bruce Let me say something about John's cover memo. This is the first time that John referenced the channelings in a communication to other people. John's words are very, very strong here, about how it's of paramount importance to preserve the spiritual component of the legacy. He gave specific instruction about its membership, how to carefully add people, and that people can resign, but they can't just be added willy-nilly. He felt very strongly that there needed to be some kind of a body responsible for the continuity of the spiritual purpose, and it's based upon that channeling. Go ahead and ask your question.

Tom In that cover memo, first paragraph, John says that Cato says, "It will take time to understand how to put this all together." He says, "We should collect all the materials." Now, what he says about here, I believe, is a book that John hopes Jim will write, or Jim will dictate to Kaye Collins, and they—she, or Tom Thinner and Jim—could write it or something. In paragraph four, John says, "At this time he," meaning Jim, "is concerned over what he is to do." Cato says, "Jim is a good soul but it will take time to bring about the full understanding on the part of all of us.

He asked me," meaning Cato asked John, "personally to go through a lot of materials as well as the group." In paragraph five, he says "he," meaning Cato, "says it's up to us to analyze them and put them together in its proper form and sequence. He says that as far as publication is concerned, that's completely in our hands." It seems to me, Bruce, that he's talking about a potential book from Jim. Do you think that's true?

Bruce Absolutely it is. There are two different memos dated July 12. The most important memo, dated July 12th, was from Cato, talking about the relationship between the founding of America and the founding of the Institute.

Tom That's the next one.

Bruce Okay. That's the one that John referenced. But the second one, July 12th of '83, and this was never in writing anywhere. This is an important point: John felt that there would be three key books. There was the Bible, A Course in Miracles, and a book that Jim was to write. That's something that I don't know if John and Jim talked about that, or if John felt that inwardly; but I remember distinctly having conversations with John Fetzer in which he told me that Jim was to publish a very



important book, on that order. That's what that's referring to. What this basically is saying is, We'll provide the feedstock, and you guys have to edit and put it together.

Larry At some point in time, the channeling reveals that Jim is not to be over-burdened. Is that the reference to doing that book?

Bruce I don't know. I don't know.

Larry Do you remember that part, Tom?

Tom Yes. I would say it could be because this was a stressful notion for Jim. Jim is dyslexic, so he's not a writer himself. He has not done anything like this up till now. So this could be an over-whelming thing for him. You know, he subsequently did interviews with Kaye Collins, and it never really went too far, but Kaye kept asking him personal stuff about herself, so she would get off track, as well, as you know, Larry.

Larry Yes.

Tom Then (in the mid 80's) Nick Martin was hired by [for??] Jim. John hired Nick Martin ostensibly to do this for Jim, to write this book for Jim. He did write a book, which was considered poorly done, but some of the chapters of that book became the three books that ILM published in the early 90's. Once I came on board and edited three of the chapters of Nick's book into three short ILM books. The ILM books by Jim Gordon were written in '91, '92, '93, in that period, published by Inner Light Ministries. That really came from this impulse, I would say. Do you think that's accurate, Bruce?

Bruce Yes, that's correct. All right, next memo.

Tom Then as part of the same tab there's a second memo, as you say, Bruce. It was July 12, 1983. It's Jim channeling Cato, or Cato and also a "high master." It seems to be to be something that created an impulse that the Institute is still, and the Trust is still talking about, still functioning loosely under today. I'm interested to see what you think about that.

Page one, paragraph three, it says, "Just as those who signed the Declaration of Independence were the fathers and parents of a new nation, so too here: Those who put their names upon the Foundation become the parents who must guide and raise that child to fulfillment." In the next paragraph he says, "The ideas and concepts you are setting down within the Foundation are somewhat different from any other Foundation previously brought about. Look closely and you can see as never before, you are beginning to develop within the Foundation two separate boards, a spiritual board and a physical board. No other foundation has the

spiritual footing and the spiritual heading. This is why it is so important. It is why we are here today.” We’ll stop there and see what you think about that, Bruce.

Bruce There was a physical board that served a fiduciary purpose; but then there was a spiritual advisory counsel, which had a non-program purpose and a non-fiduciary purpose; it was specifically set up to hold the light. That’s what its purpose was.

Larry Would the spiritual board be influencing the physical one?

Bruce It influenced John Fetzer, which influenced the physical one, yes.

Larry Okay.

Bruce But it didn’t interact with the programs at all at the Institute.

Larry But would it give guidance somehow to the people that were on the board?

Bruce No. We tried. There were times when we brought the mission statement in, and some of the programs into that group; it just was not a good advisory group for operations. There was no finance competence on it, as well. So, to answer your question, it was not a good operational group. It was more an exploratory group to kind of set the tone.

This has always been the question, from day one of the Trust: Do you really in fact want to separate the spiritual purpose from the physical purpose? The answer is no, you want to integrate it. But then how do you best preserve the founding purpose? You have to have some kind of a group or process or doctrine that is specifically responsible for that. It’s a tension that’s been there for 20 years now.

Larry It seems to me that the physical group would have to be believers, wouldn’t they?

Bruce That’s how we’ve done the Institute. Nobody goes on the Institute board without personal practice. It’s the same with the Trust board. The selection of the trustees is absolutely paramount, and John references that in letters to the board of directors on how important it is, to bring people with heart in.

Tom Bruce, can I ask a followup?

Bruce Yes.

Tom The function of two boards, that’s one of the specific key things that we see for the first time here. Whether it’s the Monday night group and actual board of the Foundation at the time, whether it’s when John created the Trust board and the Institute board, or whether it’s the Foundation board and and Inner Light Ministries board. I’m wondering if this is a hint of that as well, between the Foundation and Inner Light Ministries. The obvious dichotomy is that, as you say.

An offshoot of that is, there is a tension between the two that exists, and we've lived with that tension for 20-some years.

Bruce The bottom line is that if you're active in the world, then you're potentially subjected to the environment that you're trying to operate on. You get 'mission creep' by allowing yourself to be determined by the opportunities, rather than by your purpose. I said, Otherwise, if you're active in the world, you're very busy doing, and you could lose sight of the spiritual impulse. If you go off and meditate in a cave, you're not actually doing work in the world either. The trick is to find that balance that keeps the founding purpose vibrant, as well as effective in the world. That's really what the tension is.

But this [memo] sets that up, and it's been there. I think making that conscious is probably part of the brilliant design that John intuited, but didn't really fully understand. So, yes, Tom, there are any number of levels where this tension could exist for various reasons; and it's been a healthy thing actually to help in preserving the vision. Next memo.

Tom There's one more statement here in this one, Bruce, that I'd like to ask you about. Page two, paragraph two, is this memo still. It's a comment about Jim that's made by Cato. "This young man could've left sometime ago, but he so chose to stay because we told him of a dream. He is only beginning to grow, only beginning to find that which he is to be. For the opportunity you are giving him, we are grateful and we give our thanks. Through that opportunity, you are blessing many as well as yourself. Through the opportunity of the whole Foundation, all the services that it could fulfill, you are fulfilling greatly for humanity and humanity can give thanks." That seems to be a statement that really raises Jim to a very high level to John and also the mission of the Foundation.

Bruce Absolutely it does. I asked Jim about that, and he explained to me that at an early age he had terminal cancer and he was given the choice to stay or to go. He chose to stay, and he healed himself. You probably know the story better than I do, Tom, through alternative means. That gave the opportunity for Jim to work with John. That's what that's saying about that.

Then also Jim's statement about this to me was, This is setting up this whole Sound and Light path, where John later on would confide in me and several other people that he did not want to come back. He had been to this planet twice before to create a large fortune, set up an institute, only to have it lost, the mission diverted; it was important for all of us to carry that on. You'll see the references to that later on. But the creation of this Foundation was part of John's karmic balance, as Jim explained it, to burn off karma so that John could escape the wheel of incarnation and not have to come back.

Larry This prior time, do we know specifically what that was? Was that Atlantis?

Bruce The two times before?

Larry Yes.

Bruce I asked Jim and he didn't tell me. One of the times he just gave reference. He was a very wealthy businessman in Chicago. Another time I thought was in France, but I don't want to make it up. I don't have names and time periods.

Tom Yes, I concur there. It's hard to say, Larry.

Larry Okay.

Tom We know that John thought he was Louis XIV, who was known as the Sun King. There were a lot of Rosicrucian principles that were in place at that time in France, so it's possible he was. Even Thomas Jefferson with the founding of the U.S. certainly has New Age influences in it. Atlantis is a possibility, too, since John was told he had been the King.

Bruce But Thomas Jefferson wasn't wealthy. These are references where John created a fortune and then it was—

Larry Dissipated.

Bruce Exactly.

Tom I got you.

Bruce That was what this letter is referring to, Tom, as the absolution of John's karma so that he didn't have to come back. That's the point I'm trying to make. It's not clear in the letter, but that's what my conversations with Jim were about it. Okay.

Tom Next one. July 29, 1983, a short one. It's a letter from John to the advisory core group, which I'm pretty sure is the Monday night group, about the session we just went through. In paragraph one, the letter says, "The foregoing statement was given to me July 12, 1983, to Jim Gordon communicating for Cato, and later a higher master from the Inner Light Group. *I cannot emphasize too strongly the importance of the communication.* Just as the founding fathers at that time were carrying forward a movement of great importance to the world, so the advisory core group is to carry on the spiritual goals and see that the Foundation is upheld with intended purpose. As father of the Foundation, I cannot emphasize too strongly the sanctity of this spiritual group." Today in the Trust, Bruce, we still talk about the notion of political freedom, spiritual freedom, connecting Thomas Jefferson and the Declaration of Independence, and the notions of political freedom to the Fetzer mission and the spiritual freedom. That's what I thought of when I read that. What would you say?

Bruce Absolutely. The whole point of this is that the secret sauce is the spiritual impulse, that if the Institute were a very successful secular organization it would fail. That's the whole point of this memo, and that needs to be clearly documented. In the Christian tradition it says, Works without faith are dead. It's not referencing that. I'm just saying that that's something that I'm cogitating as a reference. John very strongly felt that the Spiritual Light needs to be fed and ingrained in the works of the Institute, as part of its founding purpose, because secular accomplishment as it leads to action in the world, that is reactive and not proactive.

Larry Do you see that as kind of a commandment to give an evangelical type impulse?

Bruce No, absolutely not. John actually has a memo later on about this; I could find it if we had to. He specifically talked about how the Institute is not set up to replicate the work of others. It's not a public charity, in that the government is doing that work. It [the Institute] has a unique purpose. In fact, it's in the founder's statement that John actually wrote.

Larry I didn't mean that, but I meant to evangelize the spiritual component of the Institute.

Bruce It definitely is not trying to convert people and set up a religion.

Larry Okay.

Bruce What it's trying to do is to say, We'll fund programs that are inspired by the understanding of what this call is. That gets to be tricky, because you could have someone on the board who says, I'm just channeling Jesus; and someone who says, I'm not, but my project is more important than yours. Now what do you do? How do you arbitrate that? You don't want the "spirit police" in this action. That's the problem.

First of all, you acknowledge it; and you have practice; and you harness multiple ways of knowing. The way that we thought about it at the Institute was, we set up five founding assumptions; the fifth assumption was that there are multiple ways of knowing, science, reason, and intuition. How do you cultivate intuition? You have to go within. That's the way to answer that. But it's not setting up a religion, or a conversion experience, or an altar call. It's helping people to touch that inner spark. What's next.

Tom In paragraph two there's another event; one of them is an interesting statement, too. Cato says, "By assuring the continuity of this group, of the spiritual group," and I assume he's referring to the Monday night group, "we will prevent attrition which could result faster." What do you think is the concern there, Bruce, that he's addressing?

Bruce The issue always is that when you have any structure that does work in the world, it has to be accountable. How do you actually put a value or a premium on inner work? It's like the Catholic Church. You have convents where nuns pray, and you ask, What purpose does that really serve in the world? It's feeding the soul and the heart. It's the tension, I think, between being accountable, through doing good works, and being, by connecting the spirit.

Larry What does he mean by attrition, though? Attrition would mean there would be a loss of something.

Bruce Let's look at the earlier statement. "Membership should be guarded through combined efforts of the core council. If a member at some time wishes to retire, they should do that. On the other hand, no new member should be added to the core, except with the greatest discretion of each member."

He's basically saying, give attention to practice and the heart, because one bad apple can spoil the batch. That's what he's trying to say; it's what you get if you have contention, you can dampen the spirit.

It's real interesting, because I believe that there is a channeling later on that's scolding the core group to 'get your act together.' What is interesting is John is foretelling warnings that come down the road, as I recall it. Don't you see that, Tom?

Tom Yes and, of course, I wasn't there at the time. I am just looking at these. Not too long after this, the channelings moved to the Core Group of the Foundation, you and Carolyn and Lloyd and Chuck, and they move away from the Monday night group. I also wondered whether, at some point in here, John moved on a little bit from the Monday night group, and moved to a different group that the channelings were going to.

Bruce No, the Monday night group kept meeting, and it met until the fall of '85, when John went away to Arizona. Then the group stopped meeting, when he went down for his heart attack and stayed two months at the ARE Clinic.

Tom Okay.

Bruce That's when it stopped meeting.

Larry What took its place?

Bruce Nothing.

Larry So then that would be the attrition that we're talking about?

Bruce I don't know.

Tom Yes, that would be premature at this point, to be looking ahead two years. I think you're right about that, Bruce.

Bruce Right. Okay.

Tom The next one is September 18, '83: the channeling of Archangel Michael to John and to others including you, Bruce, because you asked a question in it. This is an important one because, for the first time it talks about setting up a different, a separate organization, other than the Foundation, setting up the IIL, Institute of Inner Light, which became Inner Light Ministries. It includes talking about directing money for the first time, gets pretty specific. It brings in Abraham Lincoln. You also asked a question about George Meek, so that's this one. There's a cover letter on the first page, and then on page two at the bottom, it says: Archangel Michael says, "And so it has come to pass now that the John Fetzer Foundation has been focused and has served as a great focus of the truth. Likewise, the Institute of Inner Light," which became Inner Light Ministries, "is an organization which is similar in structure to none on earth." On page three at the end of the first paragraph, Archangel Michael says, "The IIL organization will serve as another focus, as another point of clarity, an expression of the true God within." I'll stop there, Bruce, and ask you what you think about that, and then we'll go further in the channeling, but that seems to be a new impulse here.

Bruce Yes. I had to go to a different book, because I didn't read this ahead of this. I didn't have this memo in a different book. So Inner Light, IIL, Inner Light? ILP is Inner Light Publication, succeeded that. But remember the prior channeling about writing?

Tom Yes.

Bruce Now all of a sudden we have some kind of formal structure, whose purpose has publication in it. This was originally set up as a department within the Foundation at that time. It was not a separate legal organization. Inner Light Ministries as a legal organization came much later. This is a department in the Foundation, with its own discrete budget, basically to support Jim. I think what it also did was Steven (Ed. Note: Bratsch) went on the payroll as well.

Tom Steve Bratsch?

Bruce Steve Bratsch. That's the historical context there. This is where Jim starts receiving financial support. He bought a house and John was helping him with his mortgage; Jim wanted to cut back on his hours at the health food store. So John was paying him a stipend, as well as Steven later on. That's my take on it.

Tom Okay, move on. On that same page, paragraph two, "And now I have been asked to give this understanding of the three levels that we have been discussing up 'til

now. As you set up the funding project, the educational project and the project of service, set up monies in such a way that they are split in three different manners within the Institute, which would be within the Institute of Inner Light.” So he’s talking about these projects for the Institute of Inner Light, I believe, Bruce. I wonder what you think there. here was no Fetzer Institute at that time, so “Institute” is “Institute of Inner Light..”

Bruce Right, I know. It was much later in the later 80’s. I guess I don’t have any recollection about that specific question.

Larry Why does he state that there is a foundation?

Bruce Why does it state that there’s a foundation?

Larry Yes, up above.

Bruce Yes. Let me explain this. John E. Fetzer Foundation was the legal entity.

Larry Correct.

Bruce The IIL was not a legal entity. It was a department.

Larry Right.

Bruce So the Foundation had a budget, and monies were carved out of that budget for IIL as a specific set-aside.

Larry Okay.

Bruce What this message is talking about how that budget should be subdivided.

Larry Yes, I understand that, but there was a foundation; maybe this is talking about the funding project, the educational project, and the project of service. Which of those was the responsibility of the Fetzer Foundation and which were the responsibility of IIL?

Bruce Jim was talking for years and years on the threefold path: meditation, study, and service. The way that I read this, to answer Tom’s question, is that within IIL what would be consistent with the meditation, study, and service message, that IIL will support publications and developing of educational materials. It’ll support doing service work in the world. It’ll support spiritual development through meditation. This is what this is talking about, I think. It’s trying to lay the seeds for the mission statement, which eventually became ILM.

A section of monies for the education levels, a section of monies for the service, keep them somewhat separate; so this is within the IIL budget. That’s the way I



would read that. Understand in the early days, there's a back story to this. I would actually like, Larry, your input on this, as to how much to actually put in for historical accuracy. There was a fair amount of confusion internally, about when John's going to get started, and how much he's going to fund. John kept all the cards close to the vest.

Larry Sure.

Bruce He didn't share what his plans were, even how much money he had. As you know, at that time I think I was on staff at the Foundation. I started January of 1984. At this point we're asking John for simple things, like permission to have a telephone. Then along comes Jim, and all of a sudden he's got money set aside, and that doesn't sit well with Chuck, who is charge of the program. I was on the finance side, and Chuck was on the program side.

Chuck was pushing John to start endowing the organization, to create a budget and having funding. Jim comes in, and in a channeling that lays the groundwork to have a budget for IIL, as a specifically set-aside fund. That's the back story that creates this tension between Chuck and Jim, and later between Glenn Olds and Jim; and that led to the separation of Jim from the Institute.

Larry We know that John would be oriented toward funding projects that would help with alternative health, right? That's the kind of thing that Chuck was looking for, perhaps machinery and things like that. Does this change the focus then? The Inner Light Ministries is not going to be doing that. It's going to be doing publications and outreach, teaching people, meditation, and things like that. They're different things to me.

Bruce Let me be more blunt about this. I think Jim's creating a carve-out here. That's the way I read it, Tom. To have, in a channeling, provision for set-aside funds is creating a carve-out. I think we read it the way it's worded, and that's how it's interpreted.

Larry John didn't like that at that time, did he?

Bruce He funded it

Larry Didn't he refuse at first? He got mad about it?

Tom Actually asking for 10 percent, Larry, comes not too far after. We may get to it today, not too many channelings later, when he specifically asks for 10 percent.

Larry Then John blew up at that point, right?

Bruce Yes, he was ticked. As I look back on it again, I wasn't seeing it the way that Chuck was. You asked me earlier: Did I believe the channelings? I said

absolutely I did, because John totally, firmly, completely believed the channelings as being gospel. So when I look at this from a distance now, 20 years later, it's very consistent with the progression.

Jim was working at a health food store, and John wanted more of his time. Jim basically sold his services to John, because he asked for support to cut his hours back. John was paying him on the side, out of his own pocket, so Jim could cut his hours back. Then Jim bought a house, and John was helping with the mortgage, and he also increased the stipend to Jim. Then John said, Let's create a department in the Institute. So Foundation money was used to support Jim.

Larry Yes.

Bruce Part of this back story is also John letting go, because John didn't want to pay. At this point I don't know what he was paying Jim; whatever it was, it would be easier for him to put Jim on the Foundation payroll, for him to make a donation to the Foundation, take a tax deduction for the gift, and for the Foundation to pay for Jim's expenses.

Larry Okay.

Bruce That's a practical back story, and John was a very practical businessman and that would be very consistent.

Larry Well, let me ask you this. You believe in these channelings as coming from some sort of a divine source. Is that right?

Bruce At the time yeah, absolutely I did.

Larry Okay.

Tom The ones from Archangel Michael.

Larry I guess you've already answered this in a way, but does it bother you that they tended to be self-serving for Jim?

Bruce I think that's part of the back story. There were tensions in the implementation of the Institute that some of this refers to. In the back story, some of this refers to specific carve-outs, where people are exempt and they have their own special budgets and that kind of stuff. A historian would look at that and say, You have to blind not to see that.

But does that mean that all of the channelings are false? I don't think so. I think the channelings were inspired material. I still maintain today, even if parts of them were self-serving, it served the purpose of helping John to move forward. John was really dragging his feet at this time. This is 1983, and he was about to sell

the Tigers; he was full of doubt about whether he should even do it. He was doubting himself.

Larry By then he'd already more or less committed to Monaghan.

Bruce In September of '83 the sale happened; but I understand, and I'd only known about it about a week in advance. I can tell you, having talked to Jerry Luptak when I was close to him, there were only a handful of people that ever knew. Not even Carl Lee knew; in Carl Lee's public presentations, and even his oral history, he talked about how he advised John. He didn't even know about it. Carl Lee knew the Tigers were sold when he saw it on the newswire. That's when he found out. So that's how I read that, Tom. Let's move on.

Tom The next channeling actually feeds into that. It's a continuation, one more statement about the IIL on the same page, next paragraph. Archangel Michael says, "Now I have been asked to give this understanding of the three levels that we have been discussing until now. As you set up the funding project, the educational project, and the project of service, set up monies in such a way that they are split in three different manners within the Institute," which means the IIL. Did I already say that?

Bruce Yes, within IIL, right.

Tom It is significant and it sticks out to me that in this channeling, Archangel Michael is not talking about the Foundation. It's talking about a whole other organization. It's not talking about Jim being an employee of the Foundation, but you can call it a carve-out, creating a whole independent thing for him. I do know that, just before I met Jim which was '84, he talked about having done some service projects in Austin for the homeless. He even put a homeless guy into an apartment for a while. He was getting money from John to do service projects as well as his spiritual work.

Bruce You notice that I wasn't in the session.

Tom Yes, you were, because you ask a question on the next page.

Bruce Okay, all right.

Tom Okay. I didn't put this in my notes here, because it was unanswered. It's interesting, on page five, you ask a question about George Meek. You chime in and try to be practical, and ask about a project that the Foundation evidently had picked up, and your question went unanswered.

Bruce Right.

Tom Then in paragraph three, on page five, Abraham Lincoln comes in, which is different. It's odd to me. Instead of Archangel Michael, it's like he ratchets down, maybe back to more of a comfort zone for John, and brings in Abraham Lincoln. I think Abraham Lincoln is actually speaking to Archangel Michael, who is speaking through Jim to John. Lincoln, on page six, paragraph two, says, "As you are striving to bring about a balance within the individual, within the physical, emotional, and spiritual levels of oneself, we have united a council together of those who can bring about a balance of the physical, emotion, mental, political, and spiritual lives of mankind." On page seven, paragraph two, Lincoln says, "We work from a plane of existence that is not as high as this board that I stand before today," which I would assume is the Council of Inner Light. On page nine, paragraph one, John responds: "We are greatly touched by the fact President Lincoln may even have come to us today. God bless you in your work, in your endeavor, for we are very, very kindred spirits." Lincoln comes in and starts talking about something; it looks to me like John gets back to being comfortable again, and he's impressed, very impressed, by the fact that Lincoln is speaking to him. I think Lincoln even spoke in the Chesterfield meetings that he went to at least once; but now it just seems a little out of character when Lincoln comes in and speaks and John quickly speaks back to Lincoln.

Bruce Remember that a prior channeling talked about founding of the country. The tone of this is that the Institute's mission is of great importance. In later memos, John would talk about how the first 200 years of the country was about freedom of the physical, and that the next 200 years was about freedom of the spiritual. This is where I think John drew some of these ideas from.

Lincoln served at very important epoch in the history of this country, critically important. Making very tough decisions based upon principles is the hardest thing to do. I think that's where John's conviction comes from, to say, This is vital for the evolution of the planet. So all right.

Larry Okay, for the record, could you identify the George Meek project?

Bruce Actually, we funded him. He's referenced quite well in a book by Hanegraaff, and Hanegraaff does a very nice job talking about all of his work. I don't have that with me, but George Meek did a number of things. He actually worked with psychics. We funded a project where John was trying to replicate a telephone to the astral plane. We also funded some follow-on work, where he was working with a channeler that was channeling Einstein, and the scientist was going to recreate the schematics and have devices that diagnose and treat. Of course, none of those projects worked. George Meek met with us several times, and had tons and tons of spirit photographs. He was, himself, a scientist, but was very much into the psychic realm.

It's very consistent with what John talked about later on at the Fetzer Pioneers, and Fetzer Pioneer program. It's the spiritually awakened scientist that John

wanted to fund, and that's why he put money with people like George Meek and others. I was trying to find out, in my questioning. I remember that, since they were specific in earlier channeling about medical devices. Since this was in that vein, it was a follow-up question to say, Is this what you guys want? And I was treating it more like a program board than an inspirational board.

Tom On page ten, Bruce, paragraph two, John comes in and re-asked your question. He says, "I would assume that our desire to support George Meek, then, is a matter of continuation from our standpoint, from your standpoint?" he asked as a question. The answer to him is, "Yes."

Bruce Yes, there you have it. Okay?

Tom All right. The next channeling is November 18, 1983. A letter from Cato to the Monday night group. This one talked about the land for the Foundation buildings, the building itself, and growing as a group. I can see it as a key channeling, but a few statements here I'd like you to comment on. Page one, paragraph one, Cato says, "Greetings from the Inner Group." Now Cato is specifically identifying himself as part of the Masters of Inner Light or the Inner Light Group. On page one, paragraph two, "Now the next step has been shown you, the development of land and buildings." Page one, paragraph three, "Over the next few months more and more the group will develop as a personality." So it looks like this is the time they're starting to focus on building a new building, Bruce?

Bruce Yes. November of '83. Who we had on staff at that point would've been Chuck, myself, Kay. I don't know if Anne Kessnick was there yet; she probably would've been. We would've been in the Comerica Building. That's where the office would've been. Obviously, Jim and John had a lot of conversations in between this, so I don't know where this came from. John would frequently ask Jim to meditate on something, and then Jim would write a letter. That's how that worked in the early years, Tom. It looks like this was a letter, and not a channel session where they were actually in the group and channeling a tape. Is there a follow-up question to that?

Tom No. The next channeling also sort of is a continuation of that, talking about the building of a Foundation building. December 16, 1983. It's a letter from Jim/Archangel Michael to John. It talks about the Tucson property and Shambhala. It talks about the building. On page three of the letter, paragraph two, Archangel Michael says, "We support either location." So there are evidently two locations they looked at for the Foundation building. On paragraph three, he says, "We leave the final decision in your hands and minds as to property and location." In paragraph four, this is interesting, and kind of a cute one. Archangel Michael says, "Concerning the building: creating of the structure that is crystal shape is truly a great idea." It looks like Archangel Michael's first idea of what the Institute building, the Foundation building would look like, was to be crystal in shape. What are your comments on this?

Bruce Again, there's important back story, that's part of this timeline that eventually needs to be done. This is at the point where the Tigers were sold, September of '83. The first liquid endowment came in. But understand that John kept his cards very close to the vest, and he didn't tell us what the plans were for the broadcast properties, what they were worth. We didn't have the basic information to plan anything, because the size of the endowment determines the size of the program. Since he was mum about anything else he was going to do, his questions more went to, What should I do with the Tucson property? He was trying to figure that out. I know that Jerry Luptak was also in the development business, and Jerry handled the sale of the Tigers for John. But he didn't handle the sale of any other properties, because Jerry gouged John, charged him a lot of money to sell the Tigers.

Larry And John realized that.

Bruce John realized that and did not have Jerry handle any of his other sales. The next sale was actually handled by Howard & Howard.

Tom A Kalamazoo firm.

Bruce Yes, a Kalamazoo firm. Jerry was in the development business, and, of course, John was interested in getting whatever advice he could. He was trying to grapple with that question of what to do with the Tucson property, and what to do with property across the street from the Broadcast House. He was thinking in his mind, if I break these properties up, what do I keep, what do I sell? That's what was going on in his mind.

Larry By Jerry being in the development business, he had sort of a vested interest?

Bruce At one point in time, an architect was even hired and developed plans for the Tucson ranch, to develop the Tucson ranch house.

Larry The development of some kind.

Bruce Yes, it was called Tiger Terrace. Yes. Then when Lou and I got involved in it, we actually ended up selling it to a developer, and that was some time later. That was after John died. So that's the back story about creating context for this. This doesn't really relate to the plans of the Institute. It relates to his estate planning. You would think that it related to the Institute, but it's not really what was going on in his mind. He certainly wasn't sharing this with us. That's why I asked about whether I was in this one or not, because there could very well have been things that John had that I didn't have.

Tom Bruce, if I could ask a followup, Why do you think he kept things so close to the vest? Was it his personal habit, personal style of John, or do you think it was more than that?

Bruce John took pride in the fact that he had multiple lives and he would share things with some people, and other things with others. He told me many times that he's like the cat with nine lives. He said, Everyone that he knows would say that they knew John well, and he said (and this is a direct quote), "The truth is that nobody knows every part." He was conscious of it. It was part of his personality. It created part of his mystique, I think. I don't know that it was intended for power. His Foundation interests were not well known to the broadcast people. I can tell you that for a fact. Also not well known, probably known a little bit better on the Tigers, but not well known there either. He kept his different careers separate. Why would he do that? He had a lot of close relationships in the broadcast. He had employees that were there for a long, long time. Why would he want to deal with raising anxiety on their part, if he had plans other than to hold those properties forever, and let those people run it when he died? If he wasn't sharing those plans with the Institute people, you know he wasn't sharing them with Carl and the broadcast side or anyone else.

Larry Do we know that he formulated the plans in his own mind?

Bruce I do know that when I was invited up in 1981, the original plan at that time was for the Institute (Ed. Note; the Foundation) to actually own and operate the broadcast properties. That's why John had me go through a rotating internship in all the broadcast properties. He did not have me go over to the Tigers. It's interesting; he must have in '81 decided he was going to sell the Tigers. It's consistent, because he talked a number of times about how the strike of '81 just changed his whole attitude to the sport. He told me many times before he sold the Tigers, he said, There's no reason that a non-profit organization should own a professional ball club. He said, It's just not a business that a charity needs to be into. He said it's not consistent. That was his plan in '81 and as time went on I resigned in '83. So I started at the Institute in January of '84.

Larry I don't know if you can comment on this but, when he was thinking about leaving the radio station to the Foundation, I'm wondering if that's harkening back to his early days at Andrews, when the station that he created there was an outreach, and was somewhat evangelical. Could he have been thinking the radio and TV stations could be used to promote some of the ideas of the Foundation?

Bruce Absolutely. In fact, I can say emphatically, when he sold the cable system, he asked Chuck and I specifically. He told us in advance he was going to sell the cable system. He said, We have the option of carving out two or three channels, you know, to distribute materials. Do we want to carve out two or three channels? I said no, because it would reduce the value of the sale, number one. He only had 40 channels, and if you take two of them off line, then that reduces the value of

the company. I said secondly, it's only one market. You're not serving a larger market. He thought about that, and he said, yeah, you're right.

So he was thinking in those terms that, having the opportunity to have these broadcast platforms gives you a ready-made audience; but the fact was that the final decision of selling the properties outright, creating an endowment, then using that money opportunistically, was a far better decision. It turns out also that cable has been pretty heavily in decline. Fractionation in communication has made radio stations far less valuable than when John sold, as well as TV; cable kept going up after he sold them, but has been falling pretty fast since then. I think he sold about \$1,000 per home passed, and the values went all the way up to \$4,000 per home passed; but they're falling pretty rapidly now. Next question, Tom?

Tom Okay. The next channeling is January 13, 1984. It is the one you referred to earlier, Bruce. I think this was the one about the Fetzer Business Center. The angel here is Ishna who also worked with UNICEF. Page one, paragraph two, this is the master Paul, the Venetian, one of the Great White Brotherhood masters. "I grew very close to nature and the angelic kingdom." Page one, paragraph four, he says, "I wish to share something concerning the angel at the building." On page three, paragraph one, it says, "The angel Ishna has recently served with the United Nations and with UNICEF." What do you think this is, Bruce? Is it referring to the Business Center?

Bruce For sure it is. That was the dedication. This is after the dedication of the building, the John E. Fetzer Business Center at Western's [Western Michigan University, Kalamazoo, Michigan] campus. Jim was there. Jim came to John and said, In the dedication an angel was placed over the building. John wanted more information about this, and Jim wrote this letter in response. We've got it in the archives of the Institute. Bowie Kuhn gave a talk there, and I'm trying to remember who else gave a talk, and I think John said a few words. Then Jim Gordon worked with Arthur Douet to actually create a drawing of the angel and what it looked like. I don't know where those spirit drawings by Douet are. I looked for them over at the Institute, Tom, and there were a whole bunch of them. They call them psychic drawings. There is a pastel by Arthur Douet depicting this angel.

Tom Yes, I've seen it, too, because the Fetzer Business Center is part of it.

Bruce Right. When the transcript of this is edited, there should be a scan of that lithograph somewhere, not lithograph but the pastel.

Tom Pastel.

Bruce I don't know where those are.

Tom You don't think it's in the vault?



Bruce I looked for it there. I couldn't see them, couldn't find them.

Tom Maybe Jim has those, but I wouldn't know.

Bruce No, they were there at one point. All right, next one.

Tom This could be the last one, if you wanted to. This is the last one before Jim travels to Egypt and meets John Roger, at which time things really changed in the channelings. So this was January 28, '84. He traveled to Egypt in March of '84. So January 28, '84, a letter from Jim himself to John. Jim had just gone to the Listening Workshop at Nazareth that the Monday night group attended. Sister Liz gave this workshop. It's when Sister Liz brought Jim over to this chapel at Nazareth, and Jim said there was some kind of "portal" there at the chapel. In this letter, Jim talks about an interdimensional transport, interdimensional teletransport system, ITS, like the one evidently at the ranch in Tucson, with a connection to Shambhala. Jim has some travels into it, and was taken onto an ITS, an interdimensional transport system, and is told about another source of energy. On page five, paragraph three, it says, "There is an energy which acts like a glue which holds matter together, and it's the force field which holds the fixture of the atom together. Do the study of solar winds, magnetic fields of gravity, and will come some of the answers." On page five, paragraph five, "With these studies will come yet another source of energy, that being from sound and light frequencies." This is kind of an unusual, interesting letter. I wonder if you have any comments on that.

Bruce Yes, Jim and I roomed together at that training; it was at Nazareth and we actually stayed on location, at Fontbonne Manor. There were several things. The people that were there were the Monday night group. This is instructive for several reasons. First of all, you had reference to the earlier group communications, about individually developing; the idea was put forth that the group could do workshops together, or do personal development experiences together. Sister Liz offered her Listening Workshop, and she is a pretty tough cookie. For two days we really got drilled in the Father Curran methodology of listening skills.

At the end of that workshop, John asked Jim to lead some practices. We went up to a different room, in a chamber somewhere else, and had a meditation; Jim had all of these images come to him. What's interesting is that I distinctly remember Mike Gergely sharing about himself going out. He didn't know he was going out of body, but he saw the starry night; he didn't see that image again until after John died. I don't know if you recall, when John died and Mike was struggling with the issue about the taxation of the Trust, John came to him and said it's going to be all right. Jim shared a lot of what he perceived. This is kind of interesting because I remember Chuck saying, it was just a bunch of hogwash. I don't know what else I'd say about it.

John was looking for any kind of direction about how to connect to the other side, this parallel universe, and what technology needs to be brought forth. Jim was just trying to respond to that. That's my guess. I don't know why Jim had those impressions, but it happened in that workshop.

Jim was sharing a little bit about it with John and me, and John asked him to write it up, and this is what this letter was. By the way, we never followed up on any of these ideas. I will say one thing, that there is a technology being developed right now, something similar to this, solar wind. It's physically a reality, creating a solar array in space, to use laser technology to beam that energy down, because the light is so pure in space. Those concepts are being worked on by scientists now, but it's not related to the other side, I can tell you that. These are just hard science ideas that are being harvested. Tom?

Tom Bruce, is that the first time you'd roomed with Jim?

Bruce Yes.

Tom Did you have experiences that were interesting or different in any way?

Bruce This is really funny, because I can hardly remember what I had for dinner last night. I remember Jim asking me a question, How do radiators work? Can you believe this was 20 years ago and I can remember this stuff? Unbelievable, more than 20 years ago, '84? So I had to explain as an engineer how radiators worked.

Larry Hot water radiators.

Bruce Yes, it was basically in a convent and they had the cast iron radiators and hot water would go through them. I explained how heat transferred to convection, conduction, and radiation, and how that radiator worked. Did I have any specific experiences? No. Another time when I roomed with him was at the Integrity Awards at the Beverly Hills Hilton; my meditations were very vibrant then, but that was some years later. I wasn't an active meditator at that point, Tom.

Tom I see, right. John was there, too, at this?

Bruce Yes, he actually stayed there, can you believe it?

Tom Stayed at Nazareth.

Bruce Yes. He took these trainings seriously. The purpose of that group, he was very serious about it. When you think about Mike Gergely, he had an active law practice. For him to take a couple days off is a big deal to him.

Tom Mike had that experience there, as you said Bruce, and he still talks about that experience.

Bruce The experience he talks about was actually after John died.

Tom Right, he said he had two of the inner starry sky.

Bruce That was the first time that he had. It's kind of crazy that I am remembering all this stuff.

Larry Wasn't there something about a picture of Jesus with Gergely? I can remember him telling us about it.

Bruce I'd have to go back to that. But this also talks about one of the things that we did. We went to a chapel, and there were some relics there, and that's when Jim talked about the teleportation, the portal. He said that chapel that had the relics is when he experienced that. It is a very special place. In fact, Larry, if you've never gone there, Tom, if you've never gone there, we could probably make an arrangement.

Jimyo You mean the one where the reliquary is? That's where I meditated on my birthday.

Bruce It's a very special place.

Jimyo It's very, very powerful.

Larry Well, somebody had a device for measuring the energy when they went up the stairs.

Jimyo You don't need a device. You can feel it.

Tom This is in Sister Liz's interview with us.

Bruce Yes, that would be an interesting field trip, Tom. I just have this in mind, that we ought to do that the Monday before the board meeting, go over there. That would be a really cool thing to do.

Jimyo I know Rachel had told me about it, and that's how I heard about it. That's why last October, on my birthday, I went there.

Bruce This letter is writing about that. That's the room where the reliquary is, that's what Jim was describing. That's the room.

Tom Sister Liz talked about this in her interview with us. It made a big impression on her.

Bruce I'm glad we actually stayed on this, because that's actually a reference that doesn't appear anywhere in this channeling, What is this about? It's about this

particular room; but then Jim had all these experiences that he saw these things and he wrote about those.

Tom That was my guess. I put just two and two together in my head, based on our interview with Sister Liz, which we did at Nazareth. But she didn't show us this chapel.

Bruce We should arrange to go there and have time to meditate. You're going to be in town anyway, because you're at the workshop. All right.

Tom Well, it's noon, and this is probably a good breaking point, because the next channeling happens after Jim went to Egypt and met John Roger. The channelings really should take a tangential shift towards talking about the path of Sound and Light, after Jim gets back from Egypt, and it stays there.

Bruce Okay. I think we can turn the tape off.

From Page 3 in the above interview, the symbol of AAM that was on the cover of the AMPRA materials, and was passed from Jim Gordon to Mike Gergely to John Fetzer in 1981.



From Page 3 in the above interview – the “star chart” – a hexagram of hexagrams, showing members of the Great White Brotherhood, plus members of the Monday Night Group (circa '82, before Bruce Fetzer joined), plus John Davis of Coptics

